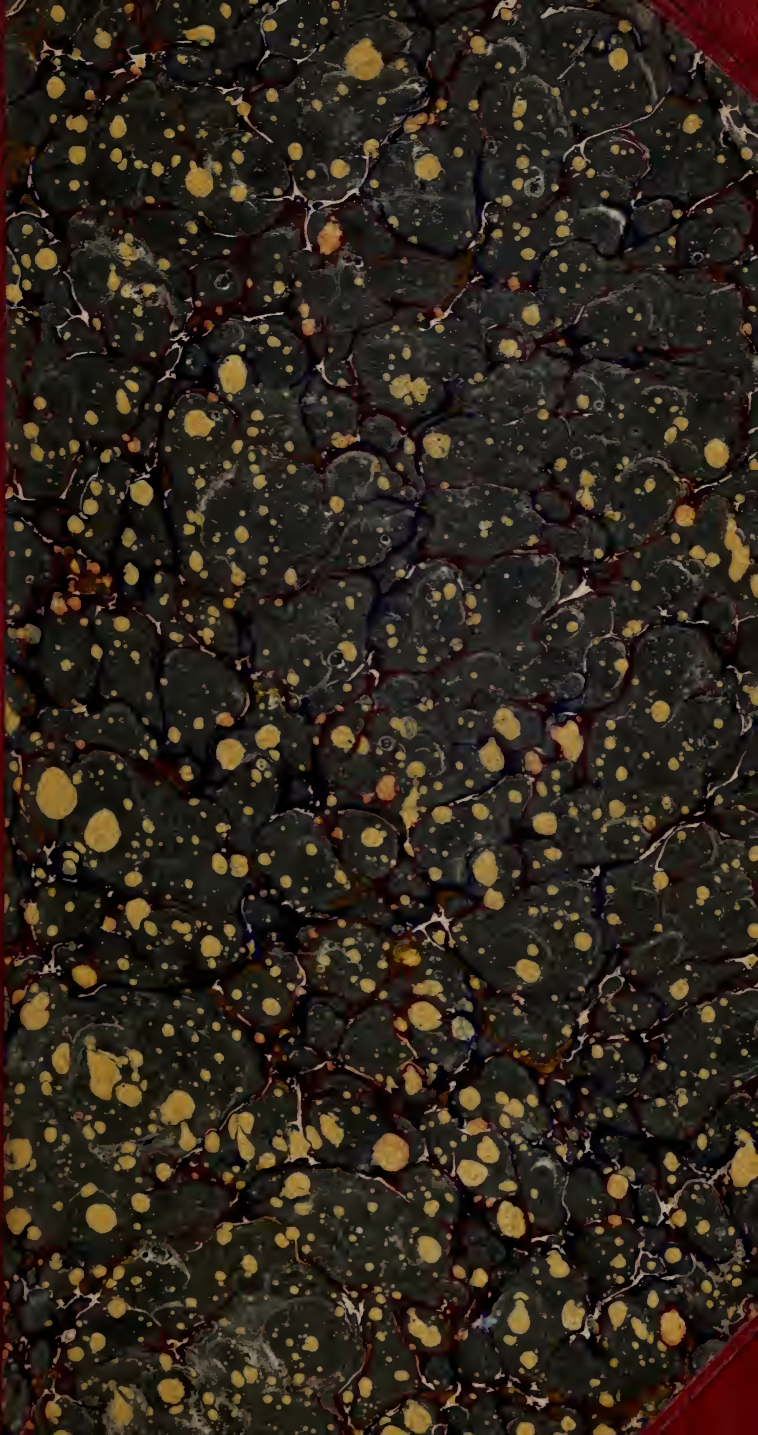

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Woman's Work for Woman.

Vol. X. DECEMBER, 1880. No. 12.

THE FIRST ANNIVERSARY OF CHRISTMAS.

Come, shepherds, come, 'tis just a year
Since sweetest music woke our ear,
And angels blessed our sight!
Come, lift your heart and tune your voice,
And bid the hills and vales rejoice,
As on that glorious night.

'Tis just a year ago, we say,
When night shone out as clear as day,
And heaven came down to earth.
How did we fear, how did we gaze,
Surrounded by the sudden blaze,
And thrilled with sounds of mirth!

Come, shepherds, come, with prayer and song,
This night to be remembered long,
Rejoice to celebrate!
With reedy pipe, chant forth who can
To God all glory, love to man,
And peace in every gate!

'Tis just a year ago to-night,
From heaven came down the Prince of Light,
Our guilty world to bless.
Let Gentiles now with Israel sing,
Our Saviour, Brother, Friend, and King,
Our promised Righteousness.

—*Canon Havergal, in Red Letter Days.*

FOUNDATION WORK AT BEIRUT.

THE first American missionaries to the Holy Land went with the expectation of making Jerusalem their headquarters, but were providentially led to establish a mission farther to the north, and near the sea. Rev. Messrs. Pliny Fisk and Levi Parsons were the pioneers, leaving this country in 1819. In 1822 Rev. Jonas King, then studying the Oriental languages in Paris, offered his services to the American Board for three years, in the place of Mr. Parsons, who had died. Early in 1823 Rev. William Goodell and Rev. Isaac Bird, and their wives, arrived at Beirut, where it was deemed advisable for them to remain for a time, owing to the unsettled state of affairs at Jerusalem. Beirut was under British protection, and the consul, Mr. Abbott, was a firm friend to the missionaries. "The trade, too, with other parts of the Mediterranean was rapidly increasing, and the free communication with the interior afforded an opportunity for exerting a widespread influence." So Beirut soon became the centre of missionary operations in Syria.

The following picture of the home life of the missionaries in those early days is from the pen of Dr. Goodell, as given in "Forty Years in the Turkish Empire:"

"The house which we occupy belongs to a wealthy Turk. It stands on a delightful eminence, about a mile from the landing-place, and nearly half a mile from the English consul's; entirely overlooks the city and most of the adjacent country, and is surrounded by mulberry trees. Like all the houses of this country it did not contain a single pane of glass,* and in storms and tempests we had nothing to do but close every aperture designed for the admission of air or light, wrap ourselves in our cloaks, and *let it rain.* Now, through the kindness of the consul, we have a few panes of glass in each room, and have light sufficient to read or write, in rain as well as in sunshine. The principal room was entirely open toward the north; but we have suspended a large sail-cloth, which serves to defend us in some degree from the cold winds and rains of this wintry season. In this room we have a table filled with Bibles and tracts in various languages. Here we receive our company and take our meals. Here we give the Arab his coffee and his pipe, read with him in the Arabic Scriptures, and tell him of the glorious gospel of the blessed God. And here, too, we 'bow the knee unto the Father of our Lord Jesus Christ, that we may be enriched in all utterance and in all knowledge,' and that 'the Spirit may be poured out from on high' upon the people among whom we dwell, and for whose salvation we desire to spend and be spent. We are, indeed, in the midst of Arabs and armed

* The English consul's was the only house in Beirut at that time that had a glazed window.

Turks, and we sometimes cannot but feel how easy it would be for them to destroy us in a moment. But 'the Lord is our light and our salvation.' We sit down quietly to the study of Arabic, eat our morsel with contented and thankful hearts, and at night lie down in peace and safety under the shadow of the Almighty. 'Blessed be the Lord who loadeth us with His benefits, even the God of our salvation."

Some extracts from Dr. Goodell's journal, written during the first winter of their life in Beirut, "will show how speedily and how fully their work opened up before them:"

"To-day our house was crowded with Arab women who came to look at us. We also received visits from an English captain, a Jew, and a friar, with all of whom we had some religious conversation.

"Some women called, to whom we read the Scriptures. One of them appeared anxious to learn to read, but doubted whether it was possible. Everybody said a woman could not learn; the experiment was once made in a convent, and only two out of a large number were found to have any understanding.

"Three men called to read the Scriptures; two of them borrowed e Bible to carry home with them. In walking out afterwards I stopped at a house, and found one of the men reading the Scriptures to his family.

"Three Turkish ladies, the wives of a wealthy Turk in the city, called upon us. Like other ladies of this country they had their golden 'chains, and bracelets, and head-bands, and earrings. and ornaments of the legs, and tinkling ornaments of silver about their feet.' Mrs. Goodell read to them from the Arabic Scriptures."

These workers were afterwards compelled to leave Syria. and the work was taken up by other hands.

OCCUPATIONS OF SYRIAN WOMEN.

I HAVE often blamed the women of this country for their lack of interest in learning to read, for the disorder in their homes and the want of tidiness in their dress; but since I have been among them this summer I have learned to be more lenient, and I have thought that if some of their hindrances to advancement were known it might help you to pray more earnestly that they may acquire "the liberty wherewith Christ hath made us free." Let me tell you some of them.

Instead of every house having a well, usually one fountain answers for the whole village. The villages were not built with reference to the convenience of the women, for the fountain is generally half an hour distant. If in the village, a fountain is regularly

built; but if outside, you will usually find a large natural basin, into which every one dips her jars, sheep are washed, and animals are watered, all as a matter of course. If it is a built-up fountain, every one has to wait her turn, and many the jars that are broken, and the quarrels carried on. How is the water brought? In large pottery jars, which hold from twenty-five to thirty gallons, carried on the heads of *women*. At least two or three jars a day are needed for family use.

Could you see the bread used you might at first take it for sheets of brown paper. But I will tell you how it assumes that form. The wheat is washed and picked over by hand, sent to the mill on donkey back, the women accompanying it. On their return a portion is kneaded and made into small balls the size of a biscuit. Now it is ready for the oven, but not to be baked. What do you suppose the oven is like? A pottery barrel (bottomless) is sunk in the ground, a fire is lighted inside, which heats the sides. Two women, a board between them, seat themselves by this oven, then each one takes one of the balls of dough and rolls it out; but having no rolling-pin, hands must answer the purpose. This they do till it acquires the size of a large dinner-plate; then one of the women waves it on her hand till it triples its original size; then she places it on a round cushion, with which she makes the bread adhere to the side of the oven. The skill is in making the bread thin: it is about the thickness of a newspaper when finished, but if the wheat is good it resembles tissue paper. Two or three hundred loaves are considered an ordinary baking, and the process takes between three and four hours. Can she hold a book and read while her bread is baking?

In the majority of these villages, meat is only purchasable once a week, and during the Greek fasts none at all can be had. To provide for such emergencies a sheep is bought and brought to the house. Not being satisfied with the amount it naturally eats, the women force it to eat; their ambition being to have the sheep which after it is killed will weigh the most! Grass and mulberry leaves are provided, and it is fed four or five times a day; a half hour or more is thus spent every time the sheep is fed. Our landlady, who is always afraid I shall be lonely, has repeatedly invited me to keep her company while she is feeding her sheep. This stuffing process lasts three months. When the sheep is killed, the meat is cut up fine and boiled down with the fat, and put away for winter use.

Every family owns some property, consisting of olive and fig trees. One of the younger members of the family must watch the figs, or they would be stolen. Every other day the women gather them; a portion is set aside for the family breakfast, then the remainder are opened, and placed on straw to dry for winter use.

Sometimes the women leave their houses and go and live under the fig trees. As the *meij* (or plain) is low and damp, they are subject to fever and ague, to say nothing of sore eyes. At the present time half the children of Jedaida have sore eyes. I asked a mother what she did with her child while she went to gather figs. "Tie her in her cradle till my return," was the reply.

Usually every woman who comes to see me brings her child with her. How? On her shoulder. Going up a steep hill I saw, the other day, a woman carrying a large water-jar and her child. These are not unusual occurrences I am mentioning; every day you can see such sights in this part of the country.

What are the floors and walls of the houses? The floors are of mud, which every month must be renewed, and rubbed with a stone till it shines so that you can almost see your face in it. Once a year a thick coat of plaster is put down, and the walls and edges of the roof are plastered. Every morning about sunrise you will see the women with their baskets going to get this earth. Our landlady pretends to a little more style than those around her, so she whitewashed her walls with lime, dipping a piece of fleece in the lime and applying it to the wall. You can imagine the rapidity with which her work was done.

Who brings the wood? Women usually. Not logs of wood, however, but sticks such as they are able to cut and carry. In Deir Mimas they cross the Lontu, a swift and deep river, to get fuel from the other side.

Looking out of the window the other day, I saw six women on the roof of a house bending backward and forward in a most peculiar manner. (Please remember the houses are one story high and the roofs flat.) I asked, "What are they doing?" "Making *kisk*." "What is *kisk?*" Take a quantity of *leben* (soured milk), mix with it *burghul* (cracked wheat) till it is thick. Place it in the sun for several days till it is dry; then rub it with the hands till it becomes fine like flour. (It was this process that these women were going through.) Then it is ready for winter use.

From the silk-worms in the spring and the olives in the fall the *fellaheen* expect to gain a little ready money. The care of the olives begins a month before the final gathering, for every day the fallen ones must be picked up. This work is in general turned over to the children; and figs and olives are very likely to prevent the children from attending schools in summer. In most of the villages there are no olive presses; so that after the olives are gathered, the women have to crack each olive with a stone.

I was interrupted here by one of the pupils of the girls' school. I was urging her to complete the catechism so that she could get

a Bible. She complained that she had no time. "Why, Melia," I said, "in the morning when you get up, don't you have time?" "Miss Eddy, my sister has not completed her new house, and every morning she brings me her little child to take care of while she goes to get earth or straw to plaster her house." As this illustrates what I have written, I place it on paper.

After this digression, which I hope you will pardon, I return to our olives. The water must be heated in which the olives are placed. The oil rises to the top; the woman removes it with her hands till all the oil is extracted. Do you not think that "patience" must here "have its perfect work"? especially as the government takes full tithes of all the proceeds of their labor.

You may remark that this is mostly summer work, and imagine that in winter they are free. On the contrary, their winter work is laid out for them in the care of the silk-worm, which requires as tender and daily attention as a child.

I have mentioned only the general work of the women of this part of the country; but the harvesting, and attending fairs with loads on their backs—these are also common. I am glad to say that the rising generation does receive more help from the men. Among these women there are true Christians, who try to please the Master in their daily work. One of our teachers, who is married in a distant village, is held up as an example of consistent conduct; her husband's family are *very* quarrelsome, but, although living in the same house with them, she has never quarrelled with any of them. Another of our teachers has been married this year to a native helper. A caller to-day was expressing his delight because they had got her as a permanent leader of singing. Singing, by the blessing of God, is now, and will be yet more, a great instrumentality for good among these people.

The women have received me very warmly here, and are glad to converse on the subject of religion. The attendance at church is good. The girls' school contains forty pupils, and the boys' school eighty; so these alone make a good audience. Seated on the floor, my shawl for a cushion, my iron bedstead for a back, I have written this. We have *two chairs*, so that I do not always sit thus! Will you not pray that good may result from my stay here—that these poor women may be taught to look beyond this world, and to "labor for that which maketh rich and addeth no sorrow"? Oh, that some one would be moved to devote herself to labor among these women!

Hoping what I have written will help you to labor and pray more earnestly for the women of Syria, believe me yours sincerely,

H. M. EDDY.

SIDON, SYRIA.

OUR SISTERS IN PALESTINE.

THE following letter is from Mrs. Vartan, wife of Dr. Vartan, medical missionary at Nazareth:

"You ask me to tell you something of the women of Palestine. I grieve to say that is not a very hopeful subject. There is more hope and pleasure, however, if one turns to the *girls* of Palestine. *They* are beginning now to be taught, and here and there are good schools, the influence of which is being felt. One such is here, and there are rising up some young women who are forgetting the old deeply rooted customs, who have some intelligence, some education, and above all a thorough knowledge of the truths of the Bible, and of true religion, and in many instances we hope a heart feeling as well. One result of this, which bears on the social aspect of the land, is seen in improved ideas regarding marriage. We have now even in Nazareth, and there are many more I dare say elsewhere, one or two homes where we can say the union has really been one of choice and affection; not arranged, as is still commonly the case, by relatives, with very little consideration of the feelings of the parties concerned; but where the wife is quite the equal of her husband, and where both are endeavoring to maintain a Christian home. The older women are truly wedded to their old ideas and customs, and it is very difficult to make much impression upon them. There is a small mothers' meeting, under the charge of the missionary's wife here, which several regularly attend, chiefly the wives of the members of the Protestant Church. The community here is divided into Latins (that is Roman Catholics), Greek Church, and Moslems. The first and largest number are well kept in by a strong force of priests and nuns, and are the most bigoted and difficult to be moved. The Greeks are the most careless by far as to religion, yet it is among them that the greatest impression by the Protestant missionaries has been made. Few of these women attend their own church at all, those who do going almost professedly, at least they make no secret of it, for the purpose of gossip, and admiring their own and their neighbors' fine clothes and jewelry. It is not considered proper for unmarried girls to go to church, and one of the great attractions in being a bride is that she is permitted to go abroad, among other places to church, and show off her finery.

"Another class whom custom forbids to appear in the so-called House of God is one whom we would think called by all reason and right to go there—the mourner. As long as a family is in mourning they never go; a widow, hardly ever at all. Taking advantage of this we are able sometimes to persuade them to come to our Protestant church, to which they do not so much mind going, and where they may certainly hear more of God's truth than

in their own dead forms. Then our special hospital work brings us into contact with all kinds, old and young, and most of them from far distant places: Moslems and Bedouins, Jews and Christians. All these are talked to, and read to, very many for the first time, out of God's Book of His wondrous love. They come to get healing of the body, and we hope some get also the healing of the soul. We know, at least, they remember and speak in their homes of the things they learn. I was touched by the remarks of one woman a short while ago. She had been a patient some years back, and this summer returned. Her story was a sad one: she was a Moslem, from a place a long distance off. Her husband was a soldier, but had been marched off to the late war, and she had never heard whether he was living or dead. But, indeed, she said she was far better without him, as every time he formerly came home he beat and ill-treated her so that she used to be glad to see him go away. She had one only son, a boy about ten years old, in whom her heart was centred; to use her own words, "He was husband, brother, and son to me." One day shortly before, he had come in to her, just like the Shunammite's boy of old, complaining, "My head, my head," and in a few hours was taken from her. She was stupefied with grief, and became ill; "and I've come here," she said, "to try to get better, but just as much to see if I can get comfort for my heart, for I remember when here before you used to speak of God and His love, and what Jesus Christ has done for us; and as no one could speak about these things at home, I thought if I came here I would learn more." We told her of a Father's love, how He would have her heart; and of the Comforter the blessed Saviour had sent to be always with sorrowful ones, and urged her to believe in Him and open her heart to His comfort. And this I think she was able somewhat to do. Before she left her burdened spirit seemed relieved, and she could say it was her desire to submit without murmuring to what God, as her Father, had laid upon her.

"We have here a hospital at present capable of containing about twenty beds. Six of these are considered the women's ward, though sometimes the proportion varies, the majority of the patients being men. These beds are all supported by the special efforts of friends at home, and we are trying just now to begin the building of a hospital and mission premises combined, as we have hitherto been living in a hired house, in many respects most inconvenient. Of course, in a larger and better arranged house all the work could be carried on much more efficiently. And as we really can see that God's blessing has been richly given us, we are very confident that when He sees fit He will arrange and forward this fresh attempt to increase the means of working for Him. I may mention one instance

as an illustration of the good effected. Beika came from a distant village in the east, suffering from a disagreeable and wasting illness. She had been cast off by her friends, husband, and relatives. She had, like the woman of old, spent what little she had in vain endeavors after healing, and having heard of the hospital, she came here poor and wretched; having no hope, should this fail, but to drag out a miserable and solitary existence. By God's blessing, after about two months' treatment, she was able to return home and take her place among her friends. All the treatment here astonished her; at home, she said, not even a relative would have given her a drink of water for nothing, here everything was freely bestowed on her. And when she learned that all the kindness she experienced was for the sake of and from the Saviour, whose power she felt was healing her body, and who was equally able and willing to save her soul, her wonder and gratitude were great, and she left freely expressing her love to Him, and her desire to continue to love and remember Him.

"Besides the hospital, the dispensary work goes on after the routine with which all are now so familiar at home, the daily attendance just now averaging about fifty.

"In this town, where the Christian element predominates over the Moslem, the women are much freer in their customs than in some other places, Damascus or Nablous, for instance. There are a few Moslem women who could not come openly to consult a doctor, but I know of no house where his professional visit would be refused by the lady portion of it, in a case of necessity. A few of the Moslems have been latterly sending their younger daughters to the mission-school. The women on the north of the Lebanon are, on the whole, more advanced than here. This is the result of a longer establishment of schools among them."—*Our Sisters in other Lands.*

NOTES FROM SYRIA.

In a recent letter Miss Everett tells of a sewing-class started by Miss Jackson since her return to Syria, of which she (Miss J.) is superintendent, and three young cultivated graduates from Beirut Seminary, now well married, are teachers. The women are allowed to have the garments they make.

In a letter dated July 10, Miss Jackson says: "It has been a splendid thing for these young women, who have the care of it, bringing them out of themselves to work for others. Their interest has never flagged. The women of the class have come through rain and through heat. After finishing their garments they come for the reading and prayer. The good seed has been

sown willingly and prayerfully: the results we leave with God. Our own hearts have grown stronger in our love and wider in our sympathies."

Again Miss Everett speaks of a work undertaken in Ras Beirut by Mr. and Mrs. Dennis, in a quarter of the city where it is much needed. "Out of Mrs. Dennis' suggesting and praying has grown a day-school for girls, taught by one of our pupils, and a school for boys, taught by one of the college graduates, and a Sabbath-school numbering over a hundred. Miss Jackson teaches the women in the Sabbath-school, assisted by an Armenian woman. Those same young women who have the sewing-class teach in the Sabbath-school." Of the same work in Ras Beirut Miss Jackson says: "You cannot fancy how very ignorant the people are over there. A large class of women from fifteen to twenty, who do not know how to read. I am going to take steps next year to draw them into a class by themselves and teach them to read. I believe the next year will be the best year of all our lives. We will rest and plan this summer, and in the fall take a new start. There have been no surprising changes among the girls, but there has been a steady growth in character and a preparation for future good."

A NIGHT WITH MOSLEM WOMEN.

An interesting account, illustrating the character of the Moslem women in Syria, is given by Miss Rogers, sister of the British consul at Damascus. Travelling in Palestine with her brother, she was obliged one night near Nablous to sleep in the same room with the wives of the governor of Arrabeh.

"When I began to undress, the women watched me with curiosity; and when I put on my night-gown, they were exceedingly astonished, and exclaimed: 'Where are you going? Why is your dress white?' They made no changes for sleeping, and there they were, in their bright-colored clothes, ready for bed in a minute. But they stood around me till I said 'Good night,' and then all kissed me, wishing me good dreams. Then I knelt down, and presently, without speaking to them again, got into bed, and turned my face to the wall, thinking over the strange day I had spent. I tried to compose myself to sleep, though I heard the women whispering together. When my head had rested about five minutes on the soft red-silk pillow, I felt a hand stroking my forehead, and heard a voice saying very gently, '*Ya Habibi*,' *i. e.*, 'O beloved.' But I would not answer directly, as I did not wish to be roused unnecessarily. I waited a little while, and my face was touched again. I felt a kiss on my forehead, and a voice said,

'Miriam, speak to us; speak, Miriam darling.' I could not resist any longer; so I turned around, and saw Helweh, Saleh Bok's prettiest wife, leaning over me. I said, 'What is it, sweetness? what can I do for you?' She answered, 'What did you do just now when you knelt down and covered your face with your hands?' I sat up, and said very solemnly, 'I spoke to God, Helweh.' 'What did you say to Him?' said Helweh. I replied: 'I wish to sleep. God never sleeps. I have asked Him to watch over me, and that I may fall asleep remembering that He never sleeps, and wake up remembering His presence. I am very weak. God is all-powerful. I have asked Him to strengthen me with His strength.'

By this time all the ladies were sitting round me on the bed, and the slaves came and stood near. I told them I did not know their language well enough to explain to them all I thought and said. But as I had learned the Lord's Prayer by heart in Arabic, I repeated it to them sentence by sentence slowly. When I began, 'Our Father, which art in heaven,' Helweh directly said, 'You told me your father was in London.' I replied, 'I have two fathers, Helweh; one in London, who does not know that I am here, and cannot know till I write and tell him; and a heavenly Father, who is here now, who is with me always, and sees and hears us. He is your Father also. He teaches us to know good from evil, if we listen to Him and obey Him.' For a moment there was perfect silence. They all looked startled, and as if they felt that they were in the presence of some unseen power. Then Helweh said, 'What more did you say?' I continued the Lord's Prayer, and when I came to the words, 'give us this day our daily bread,' they said, 'Cannot you make bread yourself?' The passage, 'forgive us our trespasses, as we forgive those who trespass against us,' is particularly forcible in the Arabic language; and one of the elder women, who was severe and relentless-looking, said, 'Are you obliged to say that every day?' as if she thought that sometimes it would be difficult to do so. They said, 'Are you a Moslem?' I said, 'I am not called a Moslem. But I am your sister, made by the same God, who is the one only God, the God of all, my Father and your Father.' They asked if I knew the Koran, and were surprised to hear that I had read it. They handed a rosary to me, saying, 'Do you know that?' I repeated a few of the most striking and comprehensive attributes very carefully and slowly. Then they cried out, 'Mashallah, the English girl is a true believer;' and the impressionable Abyssinian slave-girls said with one accord, 'She is indeed an angel.' Moslems—men and women—have the name of Allah constantly on their lips, but it seems to have become a mere form. This may explain why they were so startled when I said, 'I was speaking to

God.'" She adds that if she had only said, "I was saying my prayers," or "I was at my devotions," it would not have impressed them.

Next morning, on waking, Miss Rogers found that the women from the neighborhood had come in to hear the English girl speak to God; and Helweh said, "Now, Miriam darling, will you speak to God?" At the conclusion, she asked them if they could say amen, and after a moment of hesitation they cried out, "Amen! amen!" Then one said, "Speak again, my daughter, speak about *the bread.*" So she repeated the Lord's Prayer with explanations. When she left, they crowded around affectionately, saying, "Return again, O Miriam beloved!"—*Domestic Life in Palestine.*

MISSIONS IN INDIA.

XV.—SEIKHS AND SEIKHISM.

WERE my readers to go with me to the extreme northwestern province of India, we should be struck with the decided change, both in the physical features of the country and in the general appearance of the people. We are now in the Pánjab, the land of the five waters. Crossing two of these waters, we approach the sacred city of Amritsar, within which stands the Golden Temple. As we enter the gate of the enclosure we are struck with the strange appearance of its guardians. They are tall athletic men, of light complexion, cold gray eyes, long gray beards, either flowing over their breasts or parted and carried up, mingling with the uncut hair of their heads beneath the ponderous turbans of spotless white. They are *seikhs*, the disciples of Guru Nának and Guru Gobind Singh. Here in this beautiful temple they chant and intone the teachings of the great teachers or Gurus (gooroos); here they instruct their disciples in the doctrines of their religion; here they conduct the regular religious services of the temple, receiving the gifts and offerings of the worshippers. The temple is built in the midst of a large tank, containing the water of the sacred fountain; hence the name Amritsar, Fountain of the Water of Life.

Here may be seen crowds of men and women bathing in, and sipping up, the filthy contents of this holy (?) tank! Old decrepit men and bold wicked-looking mendicants sit under the gateways or the shade of a pepul tree, some making a decoction of poppy heads or of the Indian hemp, wherewith to intoxicate themselves, others counting their beads to a monotonous sing-song, "*Wáh Guru,*" "*Wáh Guru,*" "*Wáh Guruji,*" &c., a bead being dropped for each "*Wáh Guru.*"

Though we see much to remind us that we are still in India, though we see on every hand evidences of superstition and even of idolatry, we fail to see the disgusting idols of the Hindu temple. We are impressed with the reverence shown for the volume containing the word of God. It is called the sacred Grunth. It contains the writings or sayings of Guru Nának and of his successors down to Guru Gobind Singh. It is usually folded in a number of silk wrappers, and is always placed above the ground, either on a rack or on a sort of throne. Some of the copies are beautifully illuminated in gold and colors.

Guru Nának, or Bába Nának, as he is familiarly called, began his career as a reformer toward the close of the fifteenth century of our own era. He owed most of his knowledge, and especially of those ideas which distinguished his teachings from those of his contemporaries, to the writings of Kabír, the weaver poet, who was the father of quite a galaxy of Hindu reformers. As a man, he was possessed of a high moral character, was earnest and devout in his purpose to serve God, and of a stern, uncompromising spirit in his opposition to the errors of his countrymen, as he conceived of them.

His teachings consisted in the inculcation of the following doctrines: (1) God is one, eternal, perfect in all His attributes, and the Creator of all things; (2) Knowledge of God is the only true wisdom; (3) Good works, though beneficial in their effects, are insufficient to attain salvation; (4) Souls do transmigrate, but are destined to final abode of conscious bliss. His teaching manifested itself more in the negative than in positive doctrines, more in the customs changed or abrogated, in rites and ceremonies abolished, and especially in the casting off of idolatrous worship and allegiance to the brahmins.

In the beginning of the seventeenth century the ninth and last of the great Gurus appeared. This was Guru Gobind Singh, who, copying the example of the Moslem conquerors of India, transformed the peaceful and devout followers of Nának into a horde of fierce marauders and fiery zealots, who compelled submission to the new faith at the point of the sword. His hatred of the Moslem was intense. The Mogul empire was already fast losing its hold on the more distant provinces, and afforded the *seikhs* a fine opportunity of securing for the sacred cause of their Guru the rich booty of the Panjábi Moslems. Though many armies were sent against them, and though they were repeatedly beaten in battle, their Guru and his four sons being slain, yet they continued to increase in numbers and power until the whole Panjáb came under their sway, and, under the leadership of Rájá Runjeet Singh, was consolidated under one government.

During this period the religion of Nának lost much of its character as a reform. Converts were made by force. Many espoused the new religion for political and selfish ends. The Gurus were exalted into the region of the divine, and were worshipped as incarnations of God. Many practices of the Hindu idolaters became prevalent among the *seikhs*, so that now it may fairly be said that the reformed are fast lapsing into the errors and idolatry of their Hindu forefathers. Still there is among them a freedom of thought and independence of character which make them an exceedingly hopeful class for evangelistic effort. A number of them have become the true followers of Jesus. Their watchword, "*Kalsa ráj karega*" (*the cause of seikhism shall rule*), is now changed to "*Isa ráj karega*" (*Jesus shall rule*).

The honor of first proclaiming the gospel to this people belongs to the American Presbyterian Church. By her missionaries the language of the *seikhs* was reduced to a grammatical form. By them were the New Testament and a portion of the Old Testament Scriptures translated and printed in type. In addition to these, numerous works of a religious character, with a lexicon and school-books, have been published. Hundreds of the youth, both male and female, are being instructed in our schools. Among our converts are numbered the Maharájah Duleep Singh, the son of the great Rájáh Runjeet Singh, and Kanwar Harnám Singh, the brother of the late Rájáh of Kuppúrthalla. In these two the promise to Zion, that "kings shall be thy nursing fathers," has received another fulfillment. The former, besides supporting a number of village schools in India in connection with our missions, contributes $5000 annually to the United Presbyterian Mission of Egypt. The latter is a liberal and earnest supporter of mission work in his native land. May the blessing of the Great Head of the Church be upon the efforts of His Church to evangelize this people; and may the day soon come when the followers of Nának and Gobind shall have become the followers of our Lord and His Christ!

PADRI SAHIB.

I NEED not be missed if another succeed me
  To reap down the fields which in spring I have sown;
He who ploughed and who sowed is not missed by the reaper,
  He is only remembered by what he has *done*.

Not *myself*, but the truth that in life I have spoken,—
  Not myself, but the seed that in life I have sown,
I shall pass on to ages, all about me forgotten,
  Save the truth I have spoken, the things I have done.

—*Bonar*.

Items of Personal Interest.

MISS CAROLINE T. ALEXANDER and MISS ANNIE K. DAVIS sailed from San Francisco for Japan on Oct. 19, 1880. The former is from Washington, D. C., and is to be supported by the Titusville, Pa., Auxiliary; the latter is from Pittsburgh, Pa., and will be one of the missionaries sustained by the Pittsburgh and Allegheny Auxiliary. These ladies will for the present probably remain in Tokio, studying the language and preparing for work at some station hereafter to be decided upon by the mission.

MISS S. C. SEWARD, M.D., sailed, Oct. 30, on her return to her medical work at Allahabad, India. She was accompanied by two young ladies, under the care of the Northwest Board—MISS PATTON, who goes to Kolapoor, and MISS BUTLER, to Gwalior. MRS. JANVIER, for many years a faithful and efficient worker in India, was also of this party, returning to Sabathu, her former station.

MR. and MRS. M. E. CALDWELL and MISS MARGARET RAMSAY left New York, Sept. 16, on their way to Bogota, U. S. Colombia, and MISS ADELINE RAMSAY has been appointed to take her sister's place in the school at Wewoka, Ind. Ter.

MISS ELLA KUHL and MISS PHEBE R. THOMAS, two of our workers in San Paulo, Brazil, are at home now on a visit, and MISS MARY DASCOMB has gone to resume her labors in Brazil, and will be associated with Miss Kuhl in the school at San Paulo.

MRS. J. H. MORRISON, wife of the veteran missionary in India, has lately been added to the list of those under the care of the Woman's Foreign Missionary Society; also MRS. CHARLES S. MCCLELLAND, of Pittsburgh, Pa., who accompanied her husband this fall to Siam, and MRS. F W. MARCH, recently gone to Syria.

The connection of MISS FORBES with the Board, and with the Woman's Foreign Missionary Society, has been severed. Mr. Hutchinson's dismissal from the Board involves also the severing of MRS. HUTCHINSON'S connection with this Society.

One of our missionaries in India has recently been called to great sorrow in the loss of her husband. Dr. John Newton, Jr., died July 29, 1880.

FROM A SMALL COUNTRY CHURCH.—"After much talk, many discouragements, and earnest prayer, our missionary society is organized. I have learned several useful lessons. My weak faith has been rebuked. We number fourteen, six more than I had aith to expect. Our heavenly Father often gives us 'more than we ask or even think.'"

ASKING TOO MUCH.

A TIRED woman sits in a pleasant bungalow in Northern India at the close of a day of toil. She is a missionary; and although she has lived in India several years, she has not yet become so acclimated as not to realize that it is a very different thing to work here from what it was to work in her home across the seas. To-day she has had a fatiguing round of duties to fulfill. First to visit two or three schools of which she has the care, and where native teachers and pupils all seemed to be more dull and apathetic than usual; then to the home of a sick woman, who had been reported to her as fatally ill and as wishing to see "Mem Sahib," but who was far more interested in her strange dress and white skin than in any truth she had to tell her, whose illness also had been exaggerated; then later in the day to a zenana, where the women had apparently forgotten everything she had taught them on her last visit, and were altogether engrossed by the jewels of a just-betrothed bride of ten years old; and last of all, an hour with the native teacher, who still gave her instruction in the Hindi language, but who to-day was in an argumentative mood, and spent most of the time in raising trivial objections to the Christian religion, which, foolish as they were, she could not refuse to answer.

So now our missionary sits on her veranda alone for a time, while the fellow-workers, with whom she has her home for the present, have gone in their *gáré* to a neighboring village. Her surroundings are not unpleasant; the low house is rather attractive with its verandas and awnings and bright grass and flowers around it. She herself is well and happy, loves her work, and is glad and thankful that God led her footsteps hither, that she might care for these poor heathen souls over whom her heart yearns so tenderly. But there is ever and always around her a realizing sense of a *difference* between this land and any Christian land—an atmosphere of heathenism which one must *breathe* to understand. And although at times this realization presses upon her so that her whole soul sickens, yet at others she finds herself constrained to utter the prayer that she may not become so hardened to it as to cease to feel it as she should.*

This evening, as she sits thinking of the day and of her work, something suddenly carries her mind away off to a certain brown-

* Extract from a recent letter of a missionary: "All these every-days seem so same, so incomplete. Oh, for a heart to be truly 'good and faithful servants!' Wretchedness, and misery, and sin surround us on every hand, every day of our lives, and yet do you know that one of the prayers we need to offer most earnestly is for a heart continuing to be touched by it all, and not hardened and forgetful of the continuing sin by reason of its *awful commonness?*"

brick house in a town in Ohio—to a sitting-room in that house, where familiar pictures look down from the walls; where books and work are scattered about; where loved faces are seen; where the voices from which she first learned to speak are heard; where she is still thought of and cherished as the dear absent one, separated from them because the Lord and Master came to that quiet home and called her thence to serve Him in a distant land. She hears the door of that sitting-room open, as she sits on her veranda to-night, and sees the tall form of her father enter with the glory of old age upon his head, and she catches from his lips the words, "Oh, I wish Mollie had a breath of this pure, cool air over there in India! Dear child! I wonder if she knows how often we think and speak of her!" A little silence follows; a sort of fluttering sigh passing round the room as one and another sends a loving thought after the sister and daughter far away.

She sees and hears all this in a kind of dream of blessed memories, till roused by the coming of a little native boy up to the veranda with a message from one of the other missionaries. When he has gone, she shakes herself with a little impatient motion as if thoroughly to awaken herself out of her dream, and turns to a paper in her hand, containing a record of the schools under her care, from which she makes her reports. It is not very lively reading, nor very encouraging, looked at as a mere record, for there are many changes and irregularities in attendance, etc., which do not look well in a report. It does not depress her at all, however, for she looks *through* the paper to the souls whom she is seeking to reach day by day, and to whom, by God's blessing on her efforts, she will bring a blessing. She has long since rested her faith on the promise that her "labor shall not be in vain in the Lord."

But here comes the mail, due to-night—the *home mail.* Ah, how blessed the home mail to one far from home! How she almost trembles while she goes in doors and hastens to open the letters so fragrant with the breath of home and friends, and which yet may be fraught with such sorrow and anxiety to her heart! There is nothing to-night, however, to cause her anything but gladness in the letters that come from a corner of that sitting-room above mentioned, and from "father's study" down stairs, and from a sacred nook up in "mother's room." There are letters from some few personal friends, and two from missionary societies. It is with these last that we have mainly to do. What do they say to that toiler under the burning sun over there? Do they bring her a strong, sweet, pure breath of hope and cheer from their cool, delightful homes, their prayer-meetings, their pastors' sermons, their Christian surroundings, their missionary meetings together?

Do they tell her how they are praying for her, how they are holding up her hands with untiring zeal and unabating faith in the success of their mutual, God-given work? Surely this is the message that these letters bring to her to-night!

Let us read them with her in substance. One of the two letters tells her that the reason they have not written for so long a time is that their ladies have from some cause lost their interest almost entirely. They have grown indifferent, and will not come to the meetings unless urged by the president or drawn by some special attraction. Can it be because in the last letter they had from the missionary about a year ago, which they are now answering, she told them of some few discouragements in her work just then, disappointment in one or two of her scholars of whom she had had great hope, and the temporary closing of a school which she had begun as an experiment in a new part of the city, and in which they had become interested from a previous letter of hers? Perhaps that was the trouble. Could not she now write them "a real interesting letter, tell them something bright about her work, describe some of her most attractive scholars, mention the conversions that had taken place, give an account of any very interesting incidents or cases that had lately come under her knowledge, and see if the zeal of the ladies could not be revived? Not a little short letter (this one was four pages of small note paper), but a good, long, full letter to read at the next meeting, and which would wake them all up and rouse them to new action." Otherwise the writer was afraid they would give it all up as too discouraging a work to continue. The other letter was not quite so disheartening, but it asked for particular accounts of some of the children supported at home, their progress, attainments, and promise for the future.

What wonder if, after reading these letters, our missionary looks back over her day, over many days; thinks of her daily life and that of those who thus wrote to her; remembers that her Master whom she serves here is their Master too, and that the obligation to care for and do His work for the heathen is no more hers than theirs; realizes how much their prayers and sympathy and help might be to her; and in sadness of spirit exclaims, "How can they ask so much of me? I am willing to inform them, to try to interest them, to work with them; but to do my part here and also sustain them in theirs at home, to tell them always only of brightness and success, to come in at the close of a day of toil and sit down and paint its hours in beautiful bright colors drawn out of my tired brain and weary heart, oh, it is asking too much, too much!"

Readers, is there any lesson here for you in your dealings with your missionary? Never forget that the work is one, here and there, with an equal obligation resting on all, the same sources of

inspiration open to all, discouragements as well as successes to be shared by all—only that by far the heaviest, hardest, most self-denying part of it belongs to the workers on the field abroad, and our part should ever be to impart to them out of our full resources all the help and strength that believing prayer and abounding zeal can give.

CHRISTMAS BELLS.

SWEET Christmas bells! Sweet Christmas bells!
What magic in your music dwells!
A strange and wondrous tale it tells
Of one triumphant morn.
Again within the eastern sky
The Star of Bethlehem burns on high,
And heav'n and earth exultant cry,
"Lo! Christ, the Lord, is born!"

Chime on, ye bells! Chime sweetly forth,
And tell the Saviour's wondrous birth;
Proclaim the tidings: "Peace on earth,
And joy to all that mourn!"
Ring out, ye bells, the glad refrain!
Oh, sweet bells, sound it o'er again!
"Now peace on earth, good will to men,
For Christ our Lord is born!"

Sweet Christmas bells, ring out once more!
Ring out more joyful than before.
And you, ye echoes, breathe it o'er
Forever and for aye!
Now let the earth break forth and sing
Till heaven's wide arches o'er us ring:
"All honors to our Saviour King,
For Christ is born to-day!"

LOUISE W. TILDEN.

THE Third Annual Meeting of the Westminster Presbyterial Society was held at York, Pa., on September 9. The reports from auxiliaries showed a great increase in zeal and earnestness in the work of foreign missions, as well as in the amount of money contributed. Mrs. D. E. Small, of York, was re-elected president.

OF the president of a new auxiliary a friend writes: "When I tell you that she is obliged to drive ten miles and open seven gates to reach the church where the meetings are held, you can better understand her zeal. You ladies who live in the city cannot realize what an effort it often is for the country ladies to sustain these missionary meetings. We need your prayers and sympathy more than you can possibly know."

From our Scrap Book.

"MRS. JAFFRAY, a widow of fifty-five years, with no near ties to bind her to her home in Scotland, has within the last year given herself to the work of foreign missions in Smyrna. Within two days of her arrival there, she commenced her work among the British railway people, and the masses of all races, by tract distribution, and speaking to those who understood English. Within six months she has sown from forty to fifty thousand of these little gospel messages in all languages. The people everywhere look upon this plain, motherly woman as almost an angel sent from heaven."

AN institution is to be established in London for training medical missionaries for their work. We are told in *Word and Work* that "the object is two-fold. First. To have medicine, minor surgery, &c., taught by competent teachers, clinically and by lectures. The clinical instruction will be given amongst the in and out-patients of the Hospital for Women and Children, founded some years ago by Dr. Griffith, and the lectures will be delivered at the house, where the ladies will reside with a lady superintendent. This home has the great advantage of being close to the hospital and to Dr. Griffith's private residence.

"The other object of the institution is to foster and cultivate a missionary spirit by Christian teachings, and by enabling the pupils to qualify themselves for missionary labors by work among the patients. The Christian element will thus be combined with the medical training, which latter will extend over a period of two years."

A STONE-CUTTER in Japan became a Christian, and as a result his work was decreased at least one-half; before he had engraved idols, but when he set out to follow Christ he gave up that part of his work.—*Illustrated Missionary News.*

THE Spanish people, in proportion to their population, since 1868, have bought more Scriptures than France or Italy.—*Ibid.*

A WOMEN'S PRAYER UNION has been formed in connection with the China Inland Mission, which has for its objects:

1. To remember the women of China, and those working among them, in prayer every day.
2. To seek to interest others in the spiritual condition of the women of China.
3. To seek spiritual guidance as to the way each may personally help as well as pray for the women of China.

A LARGE number of our subscribers will be notified on the wrapper of this number of *Woman's Work* that their subscription has expired. We hope that *every one* whose name is on our list will renew as promptly as possible, that the January number may reach all in good season. We hope, too, to welcome many new friends, and to have a longer list than ever before. We shall do our best to make the magazine worth your perusal, adding new features from time to time.

And do not forget *Children's Work*. If you have it not in your family, send for the Christmas number (December) as a sample, and *then* we hope to receive your subscription for it. Let the young people see it and get clubs for it, either among their friends or in the Sabbath-school. They will see what is offered to the one who sends the largest number of subscriptions before January 1, 1881. This magazine is now issued under the auspices of the Board of Foreign Missions, and should be in every Sabbath-school of our Church.

NEW AUXILIARIES.

AUXILIARIES.

Chester Pres., Pa., Fairview Ch.; Kennett Square; New London: Phœnixville; Upper West Nottingham Ch.

Erie Pres., Pa., Belle Valley Ch.
Philada. Central Pres., Kenderton Ch.

BANDS.

Chester, Pa., 2d Ch., Y. P. Branch.
Marple, Pa., Y. P. Branch.

York, Pa., S. S., Constant Workers.

NEW LIFE MEMBERS.

Cann, Mrs. T. M.
Collins, Mrs. J.
Hays, Miss Bella M.
Larned, Mrs. W. C.
Robinson, Mrs. Dr. Emit
Thomson, Mrs. E. B.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Oct. 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Irwin Aux., . $25 00

CARLISLE.—Carlisle Aux. 1st and 2d Chs., for Miss'y Africa, $30; Chambersburg, Falling Spring Ch., Miss'y Syria, $2 50, Miss'y Africa, $1 50, Mexico, $1 50 ($5 50); Gettysburg, S. S., Miss'y Syria, $25 26; Harrisburg, 1st Ch., Miss'y Africa, $47 80; 7th St. Ch., Miss'y Syria, $20 20; Westminster Aux., for same, $30: Mechanicsburg Aux., nat. tea. Lahore, $43; Newville Aux., $25, Bd. of Hope, $25, Miss'y Africa and L. Ms.; Paxton Aux., for same, $22, $273 76

CHESTER.—Bryn Mawr, Y. P. B., for blind assistant Mynpurie, $7 50; Oxford Aux., $62, Children's Bd., $9 ($71); Oxford 2d, for tea. Liberia, $9, . . . 87 50

CHILLICOTHE.—Bloomingburg Aux., $20: Chillicothe, 3d

Ch., $14 26; Concord, $4; Greenfield, $22 20; Hamden, $2 73; Hillsboro', $37 50; Marshall, $4 36; Mt. Pleasant, $4 50; North Fork, $20 22; Pisgah, $10; Washington C. H., $4; Wilkesville, $12, all for Miss'y Bogota, ... $155 77

CINCINNATI.—Avondale S. S., $10; Cincinnati, 3d Ch. Aux., $45, S. S., Taylor sch'p, Dehra, $30 ($75); 5th Ch., Mrs. R. Brown, sch. Saharanpur, $50; 6th Ch. Aux., $8; Cumminsville, $29; Lincoln Park, $23 50; Mt. Auburn Aux., $150; Walnut Hills, 1st Ch., $21; Wyoming, King's Daughters, for matron girls' sch. Ningpo, $36, . . 402 50

CLARION.—Oak Grove Aux., $14 50, S. S., $8 50 ($23), work Chefoo; Perryville Aux., $4, ... 27 00

CLEVELAND. — Cleveland, 1st Ch. Aux., $43; Brecksville, $8 50, Miss'y India, . . 51 50

COLUMBUS. — Blendon Aux., zenana visitor India, $12; Central College Aux., for same, $12; Columbus, 1st Aux., Miss'y Syria, $100; London Aux., zenana visitor, $17, Finley Bd., nat. tea. India, $12 50 ($29 50); Lower Liberty Aux., zenana visitor, $13, ... 166 50

DAYTON.—Fletcher Aux., $3; Oxford, Howard Bd., sch'p Dehra, $30; Piqua, L. M., $25; Springfield, 2d Ch., 2 schs. Saharanpur, $40, . 98 00

ELIZABETH. — Pluckamin Aux., sch'p Bangkok, . 20 00

ERIE.—Titusville, S. S., boys' schl. Sidon, Syria, . . 50 00

GENESEE.—Batavia Aux., day sch. Tokio, $112 50; Castile Aux., for same, $21; Le Roy Aux., sch. Syria, $30; Pike Aux., $16 24, . 179 74

GENEVA. — Phelps, Loving Hearts, for China, . . 11 36

HOLSTON.—Jonesboro' Aux., $10; Kingsport, $8; Mt. Bethel, $6 66; Rogersville, $11, all for Miss'y Japan, . 35 66

HUDSON. — Goodwill Aux., $40; Mt. Hope, $17 17; Ramapo, $12 60; Ridgebury, $15, ... $84 77

HUNTINGTON.—Bellefonte Aux., $40; Lower Tuscarora, $18; Tyrone, $12, . 70 00

KINGSTON.—Bethel Aux., $12 50; Centennial Aux., $3 15; Cloyd's Creek, $3 50; Rockford, $4, Miss'y Japan, 23 15

KITTANNING. — Apollo Aux., $34 21, Hopeful Bd., $2 64, Faithful Workers, 65 cts. ($37 50), Miss'y, India; Freeport Aux., Miss'y Siam, $25, ... 62 50

LACKAWANNA.—Athens Aux., sch'p Sidon, $12 50; Canton, $3 90, East Canton, $11, Monroeton, $6 25, Sylvania, $4, Towanda, $100, Troy, $18 ($143 15), Miss'y Africa; Stevensville Aux., $3 52, Bd., $4 40 ($7 92), zenana work; Franklin, $10 50; Harmony, $5 25; New Milford, $3 88; Scott, $2 20; Susquehanna, sch'p Tokio, $10; Carbondale, $7; Dickson, S. S., sch'p Allahabad, $5; Hawley, $4 60; Honesdale Aux., sch'ps Beirut and Oroomiah, $51 77, Hopeful Workers, sch'p Benita, $5, Busy Bees, sch'p India, $7 23 ($64); Langcliff, sch. Syria, $18 40; Scranton 1st, Miss'y India, $75; Scranton 2d, $14 32; Coalville, $10 90; Plymouth, sch. Syria, $19; Shickshinny, $11; West Pittston, sch'ps Beirut and Gaboon, $21 26; Wilkesbarre 1st, Miss'y Kolapoor, $100; Wyoming, $3 25, . 549 11

LEHIGH. — Allentown Aux., $10; Easton 1st Aux., Bogota, $25, Loring Bd., sch'p Allahabad, $15 ($40); Hazleton Aux., $23 40; Mauch Chunk Aux., sch. Syria, $25; Pottsville 2d Aux., $18; Stroudsburg Aux., $7 20, Faithful Workers, $4 41 ($11 61); Reading 1st, sch. Syria, $22 75; Tamaqua Aux., sch. Syria,

$5 55; Upper Mt. Bethel Aux., $8 85, . . . $165 16

MAHONING.—Massillon Aux., 14 65

MARION.—Berlin Aux., $13; Delaware Aux., $20, Y. P. Soc., $6, S. S. Gleaners, $3 78 ($29 78); Kingston, $7 80; Maryville Aux., $18 64, Busy Little Gleaners, 50 cts. ($19 14); Mt. Gilead Aux., $23 11, Gilead Rills, $5 63 ($28 74); Ostrander, $14; Providence, $2 51; West Berlin, $14 20; York, $9 45, . . . 138 62

MORRIS & ORANGE.—Orange Central Ch. Inf. Class, sch. Benita, ... 50 00

NEW BRUNSWICK.—Trenton, Prospect St. Aux., 2 sch'ps Sao Paulo, ... 30 00

NEWTON.—Asbury Aux., Sao Paulo, $7 65; Belvidere, 1st Aux, zenana visitor Lahore, $40; Belvidere 2d Inf. Class, $7; Blairstown Aux., teacher Liberia, $30, sch'p Canton, $15 ($45); Danville Aux., $12 60; Harmony, teacher Liberia, $10; Newton, for same, $18; Stewartsville, sch. Saharanpur, $12 50, . . 152 75

OCCIDENTAL BRANCH. — For chapel Persia, . . . 68 75

OREGON. — Portland Aux., zenana work, . . . 54 00

OTSEGO.—Cherry Valley, $12; Delhi 1st, $32; Middlefield Centre, $6 50; Oneonta, $8 75; Umadillee, $15 45, all for Miss'y China, . . 74 70

PHILADELPHIA. — 10th Ch., Miss H. A. Dillaye, *in mem.*, for B. R. Japan, . . 50 00

PHILADELPHIA CENTRAL — Alexander Ch., R. C. C. Bd. $11 50; Arch St. Aux., zenana visitor India, $75, Mizpah Bd., sch'p Dehra, $30 ($105); North Ch., B. L. Agnew Bd., sch'p Sidon, $50; Olivet Ch. Aux., nat. tea. Kolapoor, $50, Infant Cl., sch'p Dehra $30 ($80), 246 50

PHILADELPHIA NORTH.—Germantown 1st Ch., Miss Bayard, $5; Chestnut Hill Aux., nat. tea. Beirut, $100, 105 00

PITTSBURGH AND ALLEGHENY COM. — Allegheny 2d Ch. Aux., $9 50; Bakerstown Y. P. Bd., $20; Bethany Aux., L. M., $30; Bridgeville Aux., L. M., $25; Emsworth Aux., Miss'y Kolapoor, $37 50; Friends in Pittsburgh and Allegheny, sch'p Dehra, $35 50; Wilkinsburg Aux., Mexico, $40, Henderson Bd., Ningpo, $45 ($85), . . . $242 50

REDSTONE. — Belle Vernon Aux., $35 30; McKeesport Aux., Miss'y Persia, $50; New Providence (zenana work, $10), $20; Pleasant Unity Aux., $30, a friend, thank-off., $2, Trusting Bd., $20 ($51); Rehoboth Aux., $43 53, ... 200 83

ROCHESTER.—Sparta 2d Ch. Aux., sch'p Dehra, . . 45 00

ST. CLAIRSVILLE. — Beallsville Aux., $9 78; Cambridge, sch'p Dehra, $30; Concord, $27 77; Martinsville Aux., Miss'y Canton, $17 31, Lilies of the Valley, sch'p Kolapoor, $11 25 ($28 56); St. Clairsville, $50; Washington, $8, . 154 11

ST. LAWRENCE.—Adams Aux., $16 05, Canton, $12, Cape Vincent, $16, Potsdam, $50 ($94 05), Miss'y India; Brownville, $12 50, Dexter, $12 50 ($25), sch'p Sidon, . 119 05

SHENANGO.—Rich Hill Aux., $32; Slippery Rock, $11 55; Westfield, $41 50, Miss'y Canton, ... 85 05

STEUBENVILLE. — Corinth Aux., $41, East Liverpool, $61, Still Fork, $8 ($110), Miss'y California; Madison Aux., $17 80, Waynesburg, $10 ($27 80), Miss'y Nez Perces; Uhricksville Aux., sch. Saharanpur, $15, . 152 80

SYRACUSE.—Syracuse, 4th Ch. Aux., Miss'y Japan, . . 104 00

UNION.—Hebron Aux., $12 95; Hopewell, $5; Knoxville Aux., $23 55, Cup Bearers, $3 15, Mrs. McEwen, $2 ($28 70), all for Miss'y Japan, ... 46 65

UTICA. — Knoxboro' Aux., $20; Primary Class, $4 22, $24 22

WASHINGTON. — Forks of Wheeling, Miss'y Tungchow, $39; Lower Ten Mile, B. R. Canton, $25; New Cumberland, $42; Upper Buffalo, Miss'y Tungchow, $31 25; Upper Ten Mile, Miss'y India, $17 05; Washington, 1st Ch. Aux., Miss'y India, $75, Cornes Bd., 3 sch'ps Mynpurie, $25, June Rose Buds, 2 sch'ps Shanghai, $18 91 ($118 91); Wellsburg Aux., $12, Little Lights, $12 28 ($24 28): West Union, $16; Wheeling, 1st Aux., Miss'y Siam, $31 55, ... 345 04

WEST JERSEY. — Cedarville Aux., 2 chs., $13 50; Deerfield, $25; Millville, $9, . 47 50

WESTMINSTER.—Centre Aux., $50, Chestnut Level, $35 96, Columbia Y. L. Bd., $7; Dillsburg, Moneghan Ch., $10 75, Mt. Joy, $25, Pequa, $50, Slate Ridge, $21 ($200 71), Miss'y Nez Perees; Columbia Aux., Miss'y India, $100; Special for thank-off., York, Miss S. Durkee, "Thankful for precious memories of my dear ones all asleep in Jesus," $100, Miss L. Rupp, $25, Miss S. B. Small, $50, Miss A. M. Small, $50, Mrs. Dr. McClelland, "thankful for unnumbered mercies," $25, Mrs. Dr. Blair, "for 16 years of happy married life," $25, Niles Bd., $25, Bertha Detwiler, 25 cts. ($300 25), Middle Octorara, $7 50, Dillsburg, $5, "A mother for the safe return of her son from Princeton College," $10, "A silent worker," $2, Two small thank-offs., $6; "For the joy of working in the mission cause," $4 83; "Thankfulness for many blessings," $4 83; "For organized effort in Mission Work," $1; "For love of the Master," 55 cts.; Five thankful little girls, 45 cts. ($342 41), . $643 12

WOOSTER. — Bellville Aux., $11 18, Bd, $13 16 ($24 34), orphans Chefoo; Chippewa Aux., $20 50; Hopewell, $15; Wooster, Westminster Ch., Y. L. Soc., $36 55, . 96 39

ZANESVILLE.—Concord Aux., $10, Band, $10 ($20), sch. Saharanpur; Granville Fem. College, sch'p Kolapoor, $30; Dresden Aux., $25; Mt. Vernon, $27 10; Muskingum, $7 50; Pataskala, $11; Roseville, $5; Zanesville 1st, $15; Putnam, $7 21; 2d, $67 ($89 21); Miss'y Chenanfoo, ... 214 81

LEGACIES. — Miss S. Annie Chambers, dec'd, Chambersburg, Pa., $100; Miss Sylvina Bacon, dec'd, Kingston, Pa., $100; Interest on Lapsley Legacy, $50, 250 00

MISCELLANEOUS. — Dryden, N. Y., Mrs. H. B. Williams, 40 cts.; Lancaster, O., E. M. E., work Tungchow, *special*, $50, Gen. Fund, $46 ($96); Northampton, Mass., Miss Annie Hanna, 40 cts.; Pittsburgh, Pa., Maddie H. Brown, $1 10; Shelby, O., Mrs. Mary M. Cummins, work Tungchow, $10; Wyandot, O., Mrs. E. C. Junkin, $25; Sale of Leaflets, &c., $9 52, . . 142 42

Total for Oct., 1880,	$6,444 69
Previously acknowledged,	11,369 69
Total from May 1, 1880,	$17,814 38

Receipts for Famine Sufferers, Persia, since October 1.—Pittsburgh, Pa., Widow's Mite, $1; Occidental Branch, $5, . . . 6 00

The Aux. Soc. of Little Britain Ch., Pa., has sent goods to Nez Perces Mission valued at $35.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

November 1, 1880.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

SYRIA.

MISS FANNIE CUNDALL, TRIPOLI.

I WANTED to write you, and endeavored to, just after our examinations, but even now you may like to read something about them. There were ninety-five or more girls in attendance last term—fifty in the primary room on the ground floor, and forty-five in the higher department. I should say here that all the girls were of the Greek religion; no Maronites nor Moslems. The parents were invited, the school-rooms arranged as tastefully as possible with pictures, flowers, vines, &c., and I think they pleased all the parents greatly. The girls of the higher department are divided into five classes. These were examined separately in all the studies they had been over during the year. The younger girls of the 5th, 4th, and 3d classes were examined in the Bible, upon the life of Christ, in geography, arithmetic, French, and, last but not the least, English, in which they showed wonderful advancement.

One class pleased the visitors and gratified the hearts of their teachers much, because of their excellent examination upon the life of Christ. It was listened to with great interest, and I hoped that many a strong, proud, self-reliant man might learn during that hour of Him who was sent as a Saviour of men's souls, and of their need of Him. The examinations of the older girls in English, French, botany, rhetoric, physical geography (English), and the Bible (the Kings, &c.), was quite remarkable. I wish you could have heard them. It would have greatly rejoiced your heart, and you would have felt that work among the girls and young women of Syria was a blessed one indeed. One pleasing feature was the singing, especially the exercise songs of the little ones, which Miss Calhoun had taught them. Their friends were

greatly pleased. After the examinations we had a two-weeks vacation, during which time a house was found large and suitable enough to carry on the school. We moved, and the old school building was torn down at once. The present location is pleasant and central, and just right with one exception: it is in the Moslem quarter, and as all of our girls are Greeks, we feared they would not come, and we would lose our hold upon them. Our fears were groundless. When we opened school there were over a hundred, and some of the Moslem girls in addition. Every day we have numerous applications, and with more room we could accommodate, and would be gratified to have, more.

The house, like most of the houses here, has a large court in the centre with the different rooms around it. Opening into the court on one side is a large covered court or "*leewan.*" This we use as a school-room for the large girls. It is somewhat crowded, but accommodates them very well. Across the court is quite a good sized room, which we use as the "primary." Besides these two are the dining-room, kitchen, store-room, &c. Upon the second floor, around another court, are four large rooms—one of which is our sitting-room; the others belong to Miss La Grange, Miss Susie Calhoun, the teachers, two in number, and myself. There are two boarders—one a little girl from one of the mountain villages, daughter of a native pastor; the other one of the first class, and from the city. There is still another room upon the roof, occupied by one of the teachers. I think we are pleasantly situated, and shall make the best of our close quarters until that time when we can return to our own building, never again to change unless something quite unforeseen happens. Work has commenced in earnest this term, though the weather is much warmer, and the girls seem to enjoy their new studies very much.

Since we have been up here I have been thrown with the young people a good deal, and while I have entered into their enjoyments as much as was best, I have striven and prayed to benefit and lead them to something higher. I believe personal contact is often one of the best means of leading those around to Jesus, and I have prayed that by a silent, earnest Christian influence I might help them. Ask God to answer our prayer for them, and pray that if the seed sown has been good, it may spring up and bear fruit an hundred fold.

Thank you for the pleasant wishes in regard to our summer and rest. I think they have been more than fulfilled or granted unto us, for the summer has been replete with enjoyment and true rest. The village itself, with its groves and vineyards, is so beautifully situated upon the mountain slope, with mountains rising in a semi-circle around it, and its face turned to the sea, that we never

tire of the beauty of the scene, but rather love it more and more. The air has been so cool and bracing, it has benefited us all, and enabled us to do much more than we could have done otherwise, and the weather has been all sunshine, and bluest skies have bent over us. The people, simple rustic villagers, are good-hearted and kind, and have given us a welcome that we did not anticipate, and I (Miss La Grange knew them before) have become much more attached to them than I expected to, and am hoping to be able to spend future summers among them; perchance God may bless and establish the work of our hands, and turn these people from darkness and ignorance unto light and the knowledge of Christ as a Saviour from sin. We see the evidences of interest, but have been troubled of late to find that the priests, who have been to all outward appearances friends, and grateful to us for coming here to help their children and the people, have been working against us, forbidding the people to attend any of the Sabbath services, and influencing them to take their children from the school, which has been carried on most prosperously by one of the native teachers for the last four years.

While I have been writing one of the saddest scenes has taken place that I have seen in Syria. The village sheikh, who was our neighbor, died last night at twilight, and ever since they have been wailing and mourning and carrying on the weirdest and most painful ceremonies. The circumstances attending his death have been such that the sympathy of most of the villagers has been enlisted and great excitement has prevailed. There are two parties in the village, and not long ago the stronger elected this man as their sheikh. Immediately the other party sent to the government to have him put out of office, and after three months of bribery and intrigue it was done. The sheikh returned from Beirut, where he had been called to receive his dismissal, last week broken-hearted and sick. He went at once to his bed, remained in a stupor for a week, during which time he was bled three times by an ignorant native doctor, and from this was unable to rally.

We went in several times, but could do nothing for him, and if we had had the proper means would hardly have dared to administer them for fear of the people, who are so willing to blame that if the medicine should not cure they would say it killed him. It was sad to see the sick man in his pitiable condition, and feel that he would probably die from poor treatment and neglect, and sadder to think that we could not tell him of the "Great Physician," who could heal his sin-sick soul and make him meet for heaven; nor prepare the wife and daughters for their great sorrow. But I could not express all this, and when Miss La Grange went they

were too wild with grief to receive a word. As soon as he passed away the friends and villagers gathered at the house, joined the family in their wailing cry, brought the bier from the church, dressed him in his official clothes, and laid him on it, with his pen in hand and his inkstand in his *zenaar* (sash). They carried the bier out into the open ground before the house, and commenced to wail and chant in the most dismal manner. The daughters sat at the head weeping loudly, beating their breasts, tearing their hair, and calling him by all dear names. The men and women, carrying tapers, formed in processions and passed around the bier many times, chanting funeral chants and singing his praises. This was kept up all night until dawn. Then many from the villages above and below us came to pay their respects to the dead, and the noise increased. During the morning they made his coffin out of a few rough boards, and covered it with black cloth, trimmed with red braid, and white Greek crosses. After the services in the church, they carried him to a little spot of ground below the village, and laid him to rest. From our house we could see the people at the grave and hear their lamentations. The women followed afar off, weeping and waving their handkerchiefs and beseeching him to return. After their return to the house the villagers formed in a procession and came to offer their sympathy to the bereaved family. The men went first, led by the "Bey;" then came the women in their white veils, with bands of black ribbon around their foreheads, carrying grapes and food to the family and guests. Since then it has been quieter, but at times we hear the loudest and most harrowing expressions of grief.

EN ROUTE TO TABRIZ, PERSIA.

MISS MARY CLARK.

MIDOCEAN, Sept. 16, 1880.

THIS morning finds us nearing the end of our journey. We hope to get a glimpse of the verdant isle to-morrow, and, if everything goes on prosperously, to reach our destination Saturday evening. We had hoped to reach Liverpool in time to take the evening train for London, but a strong head-wind for a few days past has rather retarded our progress, so I fear we shall not have the pleasure of hearing Spurgeon next Sabbath, as we had planned.

Our ship, the "City of Chester," left New York harbor at half-past eight o'clock Thursday morning, September 9. It was raining, and the sea was quite rough. Many of the passengers were sick before noon; I kept up bravely until about four o'clock, then retired to my stateroom in rather an undignified manner, and remained there that night, all the next day, and the next night.

Saturday morning, when I arose, I found, much to my delight, that the storm and my sickness were both past, and since then I have enjoyed perfect health. We are having a very favorable time for our voyage. Surely the winds and waves have received charge concerning us, for those who have crossed the water several times say they never saw old ocean on better behavior. I spend a great deal of time walking on deck, drinking in the pure, fresh air, and getting as brown as a berry. There are quite a number of missionaries on board, besides our party of five. There is a family of five going to Bulgaria, and a young colored man going to Africa.

Sept. 17, *Friday evening.*—"Man proposes, but God disposes." We have met with quite a disappointment. This morning at four o'clock the crank shaft broke, and the engine had to be stopped. So we are to try the pleasure of sailing, or rather drifting at the mercy of the winds and waves, for a while, but we are not alarmed, for we know we are in safe keeping. We have been floating in different directions all day, and at present are going toward *New York* in almost as direct a course as we came. The men are making every possible effort to turn the ship, but so far have not been successful. I have not been at all frightened or for a moment entertained any doubt of our perfect safety. I am sure I am indebted to the prayers of dear ones at home for this entire absence of fear, since many of the passengers are really terrified, and I suppose there is some danger.

Though we have met with quite an accident, we still have many things to be thankful for. One is that we were not wrapped in flames when the shaft broke, for in falling it broke one or two lamps, and, but for the quick action of the men, the ship might have been set on fire. Surely, God is good to us.

Saturday.—To-day they have been holding the ship in one place as nearly as possible, waiting for some steamer to come and rescue us, but none has appeared.

Monday evening.—We are proceeding slowly on our way. In my next letter will tell you more of our deliverance. In the meantime, do not forget to pray for us.

SIAM—LAOS.

Miss Cole.

Chieng Mai.

I want to tell you of a novel entertainment Mrs. Cheek and myself enjoyed last week. The queen has long been wishing for a dress made like ours, and at last she prevailed on Mrs. Cheek to make it. The material was black summer silk, and Mrs. C. made a pretty, short *princesse*, white lace at neck and sleeves, and laven-

der bows—very pretty indeed. While it was being made we laughed over visions of bare feet beneath a black silk awkwardly adjusted, and a yellow cotton scarf. When the dress was finished Mrs. Cheek invited me to go with her to the queen's and try to persuade her to let us show her how to wear it. I was only too willing. The queen received us very kindly, and was delighted with the dress. Mrs. Cheek suggested that she put it on while we were there, and she laughed and said she was ashamed, but soon invited us into her bed-room to help her dress. Mrs. Cheek had provided the necessary underclothes, and after much instruction they were properly adjusted. How we were to get the dress over her sacred head was a question; but she answered it by putting it on herself. I buttoned it, pinned the neck, and put on her diamond pin and necklace, and then we stood off to get the effect. The transformation was as pleasing as it had been sudden, and we were delighted. The queen seemed to know that the dress was suitable, and, instead of being awkward, she was at perfect ease. Our visions were not at all realized; even the bare feet seemed dignified. You know the queen in the native costume looks tall and spare; but this costume rounded her form, and made her quite queenly. When the king came in to see her he was very much pleased, and told her she must have another dress just like it. We had a very pleasant visit, and returned home well pleased. Mrs. Cheek is now suffering for her generosity, for Chow Boon has sent cloth to have dresses for herself and daughter, and other princesses are wishing to have the whole costume.

Our little school now numbers thirty pupils, twenty-three of whom are boarders. The whole care of them rests upon us, as we are unable to get reliable native assistants; but we have a class of five large girls whom we are training to be helpers.

Miss Mary E. Hartwell.

Petchaburi.

There is no physician here, and no way of getting to Bangkok but by a three-days trip with oars. The only thoroughfares are small rivers and narrow canals, the latter filled and emptied daily by the tide. We started on Friday morning, our boatmen promising to bring us through by ten o'clock on Saturday night. At eight o'clock on Saturday night the waters suddenly receded, leaving us in the muddy bed of a little canal, eighteen miles from our destination, with only enough water in our jars to boil rice once more. Siam has no wells, so after boiling our rice on Sabbath morning, the cook shared the fragments with his chum, remarking, for the comfort of the poor hungry boatmen who sat looking on, "We will eat this, and get strength to go and seek water." In

about two hours they returned bringing a jar of nice rain-water, and then all had a feast. About three o'clock P.M. the waters came rushing to our rescue, and we were freed from our noxious prison.

The school-work goes on, and it is comforting amidst all conflicts to see the happy, bright faces of the dear children as they engage eagerly in the school exercises. Mr. Van Dyke and Mr. McDonald are revising a part of the New Testament. Mrs. Culbertson takes care of our school while I am away. If any one would learn how to prize freedom, let that one come to Siam a little while. Our king is still in trouble. We do not know whereunto the drowning of Princess Sunanda and her child will grow. Prayers for Siam have not arisen to be disregarded by our High Priest. Our hope is in God, and He will surely furnish the laborers if He wishes the work continued; if not, He will withdraw us all. Things have looked as if the latter were about to be done, of late, but we *wait* upon Him, and go on, knowing that He loves us, and is jealous for His own name.

MEXICO.

Miss A. D. Cochrane.

Monterey.

I send you a copy of the new prospectus that Mr. Thomson has just had printed for our school, which opened yesterday, but is as slow in really beginning as everything else in this very backward country. The boarders who were expected have all come back, and are so cheery and glad, affectionate and zealous, that it does us a world of good. The church in Allende, for which Miss Rankin sent forty dollars, is making wonderful progress, that is, the Spirit of God has come down mightily upon the people; many of the principal men of the place are now hearers of the Word. The only sorrow is that there is no one to help them—that is to say, no instructed speaker. The native pastor whose home is there has come down here for his studies, and, as he has only four months here, is very reluctant to give up the little chance he himself has to learn. The last arrangement was that he was to ride out there every Saturday and return on Monday; but it is a very dangerous undertaking in such heat as we have now, and the road is extremely bad at its best.

There come great calls for help from the Laguna. An immense interest is stirring there, and Don Brigido has been there some time; but he also has care of churches in Mouchora and other points. Mr. Thomson is quite distressed to know how to provide for the many necessities. It is another great exemplification of the harvest, rich crops of purest golden grain, and harvesters but few.

Home.

PASSAGE OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN DECEMBER OF THIS DECENNIAL OR PRAISE YEAR.

Joel ii. 21–32.

Golden Text for the month, Isaiah xliii. 5.

"AS I HAVE LOVED YOU."

"It was the communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until Mr. E. asked the question nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia, in all the countries where they need the Lord, but know Him not, to testify that they have been 'omitted in the distribution of the bread and cup.' And they can take it from no hands but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the body was broken and the blood shed just as much as for us?"—*Extract from letter of H. R. E.*

The feast was spread, the solemn words were spoken;
  Humbly my soul approached to meet her Lord,
To plead His sacrificial body broken—
  His blood for me outpoured.

Confessing all my manifold transgression
  To weep and cast myself before His throne,
Praying His Spirit to take full possession,
  And seal me all His own.

On Him I laid each burden I was bearing.
  The anxious mind, of strength so oft bereft,
The future dim, the children of my caring—
  All on His heart I left.

"How could I live, my Lord," I cried, "without Thee?
  How for a single day this pathway trace,
And feel no loving arm thrown round about me—
  No all sustaining grace?

"Oh, show me how to thank Thee, praise Thee, love Thee,
  For Thy rich gifts bestowed on worthless me;
For the bright hope that spans the sky above me,
  The promised home with Thee!"

As if indeed He spoke the answer, fitted
  Into my prayer, the pastor's voice came up:
"Let any rise, if they have been omitted
  When passed the bread and cup."

Instant before my inward, open vision
  Millions of faces crowded up to view:
Sad eyes that said: "For us is no provision;
  Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
  Dull with despair, or dark with sin and dread;
Worn with long weeping for the unreturning;
  Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation,
  Which ne'er to our outreaching hands is passed;
We long for this desire of every nation,
  And, oh, we die so fast!

"Does He not love us too, this loving Master?
  And only from your hand can we receive
The bounty of His grace. Oh, send it faster,
  That we may take and live!"

"Master," I said, as from a dream awaking,
  "Is this the service Thou dost show to me?
Dost Thou to me entrust the bread for breaking
  To these who cry for Thee?

"Dear Heart of Love, canst Thou forgive the blindness
  That let Thy child sit selfish and at ease,
By the full table of Thy loving kindness,
  And take no thought for these?

"As Thou hast loved me, let me love; returning
  To these dark souls the grace Thou givest me:
And, oh, to me impart Thy deathless yearning
  To draw the lost to Thee!

"Nor let me cease to spread Thy glad salvation
  Till Thou shalt call me to partake above,
Where the redeemed of every tribe and nation
  Sit at Thy feast of love!" G. Y. H.

WHAT ARE WE DOING?

WHAT are we doing? The whole amount given to the missionary work of the world for the last ten years has not exceeded ten million yearly—one dollar per year for the evangelization of each one hundred souls! All Christendom together appropriates one cent a year to compass the conversion of each soul of the race! No wonder that dear old Dr. Duff, the modern Paul, said, as with

his dying breath, "The Church is playing at missions." There are open doors to-day in Japan, China, India, Africa, Syria, Italy, France, Spain, demanding for each of these great fields at least a thousand laborers. We have for fifty years prayed that God's providence would open the way into pagan and papal lands; and now, when the very walls of Jericho tumble before our eyes, we have but a feeble few to go up into the breaches made for us in answer to prayer. What of the sincerity of those prayers? Is there in the very body of Christ so little life that there is a paralysis of action and motion—so little vitality and spirituality that our earnestness is gone? Have we no zeal for God, no self-denial, no enterprise? Ah! the leaven of the Pharisees—formalism and ritualism; the leaven of the Sadducees—rationalism and skepticism; the leaven of Herod—worldliness and wickedness—is permeating the whole lump. The practical irreligion and the infidelity inside the nominal Church hinder the gospel more than all the counterparts of them outside the Church. One million of thoroughly consecrated disciples would change the whole life of the Church and of the world. One devoted Scotchman, telling "the old, old story" in broken French to the fierce and fiery commune of Belleville, lit an altar flame in that Parisian suburb, which has caught from one new altar to another, until the awful shame of St. Bartholomew's eve seems likely to be wiped away in the glory of a regenerate France. Think of it! Thirty preaching stations already in Paris and Lyons! Pentecost revived in the very seat of the Papal beast! Who can say that the glorious coming of the Lord, to which the flaming fingers of prophecy point us, may not be delayed by the apathy of the Church? Perhaps He is waiting for just such a spirit of consecrated Christian enterprise!—*Life and Light.*

NEW LIFE MEMBERS.

Mrs. Richard Bickenback,
Mrs. Eliza Cook,
Mrs. Gilbert Dewey,
Mrs. Luther Hoadley,
Mrs. Mary M. Latshan,
Mrs. G. C. Monell,
Mrs. Myron W. Reed,
Mrs. Elizabeth Reid,
Miss Hattie M. Sheldon,
Mrs. E. S. Skinner,
Mrs. N. L. Tenny,
Mrs. Elizabeth C. Yates.

NEW AUXILIARIES.

Bedford, Iowa.
Chenoa, Ill., Young Ladies' Society.
Covington, Ind.
Fulton, Ill., Sabbath-school.
Gosport, Ind., Bethany Sabbath-school.
Randolph, Iowa.
Rossville, Ill., Sabbath-school.
Salem, Ill.
Sharon, Ill.
Sigourney, Iowa.
Spring Valley, Ill.
Sterling, Ill., Mission Band.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to October 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Butler, $4; Carlinville, $10; Carlyle, $5 25; Collinsville, $10; Greenfield, $15; Young L. M. S., $15; Hillsboro', $11; Plainview, $5, all sal. Mrs. Johnston; Carrollton, B. R. Futtehgurh, $25; Jerseyville, Persian pastor's wife, $9 20, $109 45

BLOOMINGTON.—Bloomington 2d, $114 42; Champaign, sch. in Brazil, $58 36; Clinton, $20; Dwight, sup. Persian pastor's wife, $10; Gibson City, $10 26; Band of Pearls, 52 cts.; Gilman, A thank-offering, $13 50; Lexington, $6 25; Ridgeville, Mrs. A. L. Gould, B. R. Tokio, $60; Towanda, $2, 295 31

CHICAGO.—Austin, $5 20; S. S., $3 02; Chicago, A Swedish woman, $5; 2d, sal. Mrs. Van Hook, $52 30; B. R. Ambala, $15; H. M., $3; 3d S. S., Laos boys' sch. bldg., $35; A friend, Mt. schs. Persia, $5; 4th, Pioneers, $39 83; Mothers' Mite Soc., Thank-offering for Sept., $9 38; 8th S. S., Laos sch., $9; Jefferson Park S. S., $100; Evanston 1st, sal. Miss Bacon, $56 46; Joliet Central, Persian schs., $14; Lake Forest, $25; Y. P. M. S., $19 08; Steady Streams, $5 40; Manteno, sch. bldg. Lalawa, $6; Waukegan, $15; Y. L. M. S., $45, . 467 67

COLORADO.—Denver Central, $15; Colorado Springs, Dec. off., $100, ... 115 00

COUNCIL BLUFFS.—Avoca, Mrs. E. Fitch, $10; Corning, Chefoo, $12 50; Emerson, sal. Miss A. D. Cochrane, $5; Red Oak, same, $3; Gen. Fund, $2 50; Pearl Gatherers, $3 50; Essex, $3 40, ... 39 90

CRAWFORDSVILLE.—Dayton, $14; Covington, $7 24, . 21 24

DETROIT.—Birmingham S. S., Laos boys' sch., . . . 25 00

DUBUQUE.—Dubuque, $19 75; Independence, sal. Miss Pratt, $13 46; Lansing, sal. Miss A. D. Cochrane, $10, $43 21

EMPORIA.—Peabody, . . 10 00

FORT DODGE.—Dec. offering, $16 80; Cherokee, H. M., $10; Denison, $11 70; Fort Dodge, Sch. No. 19 Oroomiah, $7 50; sal. Miss A. D. Cochrane, $5; Jefferson, same, $5; Sioux City, Sch. No. 19 Oroomiah, $15; Storm Lake, $2, . . 73 00

FREEPORT.—Freeport 1st, $32 24; W. U. M. S., $25, sal. Miss Jewett, $25; 2d, $23; Marengo, Y. L. S., $1; Ridgefield, sch'p Rio Claro, $30; Winnebago, thank-off. from a lady, $50, . . 186 24

HURON.—Fostoria, sal. Mrs. Robertson, $15; Doolittle Band, Laos sch'p, $25; Milan, $5; Norwalk, $7; Tiffin, $7 96, all three sal. Mrs. Robertson, . . 59 96

INDIANAPOLIS.—Columbus, $15; Bloomington, Walnut St. Mission Circle, $16 50; Indianapolis 1st, sal. Mrs. Van Hook, $94 35; Dec. off., $25; 2d, sal. Miss Eldred, $125, . . . 275 85

IOWA CITY.—Malcom, sal. Miss A. D. Cochrane, $6 50; Sigourney, H. M., $5 75, . 12 25

KALAMAZOO.—Cassopolis, $5 52; Kalamazoo, $40; Niles, $50; Richland, $4; Sturgis, $5; Three Rivers, sch'p Kolapoor, $11, . . 115 52

LAKE SUPERIOR.—Ford River, $15 30; Ishpeming, $25; Marinette, $9 34; Marquette, Laos sch. bldg., $25; Less Pres. Ex., 10 cts., . 74 54

LANSING.—Mason, The Cheerful Givers, Persia, . . 5 00

LOGANSPORT.—La Porte, sal. Mrs. Warren, $17 20; Y. L. M. B., $13 59; Michigan City 1st, sal. Mrs. Warren, $26 96; Remington, $12 38; H. M., $56 65; Children's Society, $1 30; Valparaiso, $25; B. R., $7 50, . . 160 58

MATTOON.—Effingham, $5 35; Charleston, sal. Mrs. Johnston, $9; Pana, same, $14; Dr. Cochrane's hospital, $12 16, ... $40 51

MAUMEE. — Bowling Green, Willing Workers, sup. teacher at Omaha Agency, . 25 00

MILWAUKEE.—Beloit, schs. in Persia, $26 10; Delafield, Martin Band, $5; Thank-off. for the Bible, $1 75; Milwaukee, Immanuel Ch., 2 sch'ps, Chieng Mai and sch. Futtehgurh, $100; Stone Bank, $9; Thank-off., $6 75; Less Pres. Ex., 10 cts., . 148 50

MUNCIE.—Peru, . . . 25 00

NEBRASKA CITY.—Humboldt, Mrs. Luther Hoadley, . 25 00

NEW ALBANY. — Lexington, 8 61

OMAHA.—Omaha, . . . 25 00

OTTAWA.—Aurora, $12 50; Mendota, Mrs. D. Lyman, sup. girls' sch. Dehra, $25; Oswego, $9; Polo, $18 50, 65 00

PEORIA.—Elmwood, sal. Mrs. Winn, $8; Mission Band, same, $8; Dunlap, same, $10 75; Green Valley, $6 25; Galesburg, $25; Pearl Seekers, sch'p Chieng Mai, $12; Ipava, sal. Mrs. Winn, $10; Vermont, $3 50, . . 83 50

ROCK RIVER. — Woodhull, sch'p Dehra, ... 24 00

SAGINAW.—Flint, Syrian sch., $25; Y. L. M. B., sch'p Dehra, $14 34, . . . 39 34

ST. PAUL.—Minneapolis, Andrew Ch., sch'p San Francisco, $12; 1st, for Mrs. Holt's sch., $16; Westminster, sch'p Dehra, $15; St. Paul 1st, Laos sch. bldg., $9 80; S. S., sch'p Odanah, $9 60; Antioch Band, Laos sch. bldg., $3 35; Red Wing, work in China, $15, . . 80 75

SPRINGFIELD. — Bates, sal. Misses Cole and Campbell, $17; Jacksonville, sch. Gualior, $25; Lincoln, $6 20; Petersburg, $7; Springfield 1st, sal. Mrs. Corbett, $9 80; 3d, Children of the King, $12, ... 77 00

VINCENNES.—Evansville, 1st Ave., $14 55; S. S., Laos, $1 75; Walnut St., Mexico, $60; The Messengers, sch'p Gaboon, $5; Carlisle, $5; Terre Haute Central, $23; Vincennes, $6; Upper Indiana, $7 30; Indiana, $5 45, $128 05

WINNEBAGO.—Fond du Lac 1st S. S., Laos sch. bldg., $7 64; Neenah, sch'p Ningpo, $45; Stephen's Point, $15, . . . 67 64

WINONA.—Chatfield, for work in China, . . . 12 70

WISCONSIN RIVER.—Madison, Persian schools, . . 16 00

MISCELLANEOUS.—San Leandro, Cal., Friends in Christ, $2; Alamosa, Col., Mrs. Elizabeth Gilchrist, $2; A Friend, $3; Balance from sub. *Woman's Work* and *Interior*, Miss Downing, Chefoo, $1 84; Synod of Nebraska, $5 75; Des Moines, Ia., $1; Bethel Ch., Ia., $1; Spring Creek Ch., Ia., $1; Dubuque, Ia., $1; Villisca, Ia., $1; Malvern, Ia., $1; Essex, Ia., $1; Ackley, Ia., $1; Rock Island, Ill., Central Ch., $1; Broadway Ch., 50 cts.; Arlington Heights, Ill., $1; Wilmington, Ill., $1; Ridgefield, Ill., $1; Lena, Ill., $1; Effingham, Ill., $1; Dunlap, Ill., $1; Hamilton, Ill., $1; Streator, Ill., $1; Bowling Green, O., $1; Weston, O., $1; Sidney, O., $1; Tiffin, O., $1; Fostoria, O., $1; Richmond, Ind., $1; Knightstown, Ind., $1; Upper Indiana Ch., Ind., $1; Princeton, Ind., $1; Dayton, Ind., $1; Rockville, Ind., $1; Indianapolis, Ind., 1st, $1; 4th, $1; Chatfield, Minn., $1; Miscellaneous for Report, $2 88, 48 97

Total for month, . . . 3,030 29
Previously acknowledged, . 10,449 36

From April 20 to Oct. 20, $13,479 65

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *Oct.* 20, 1880.

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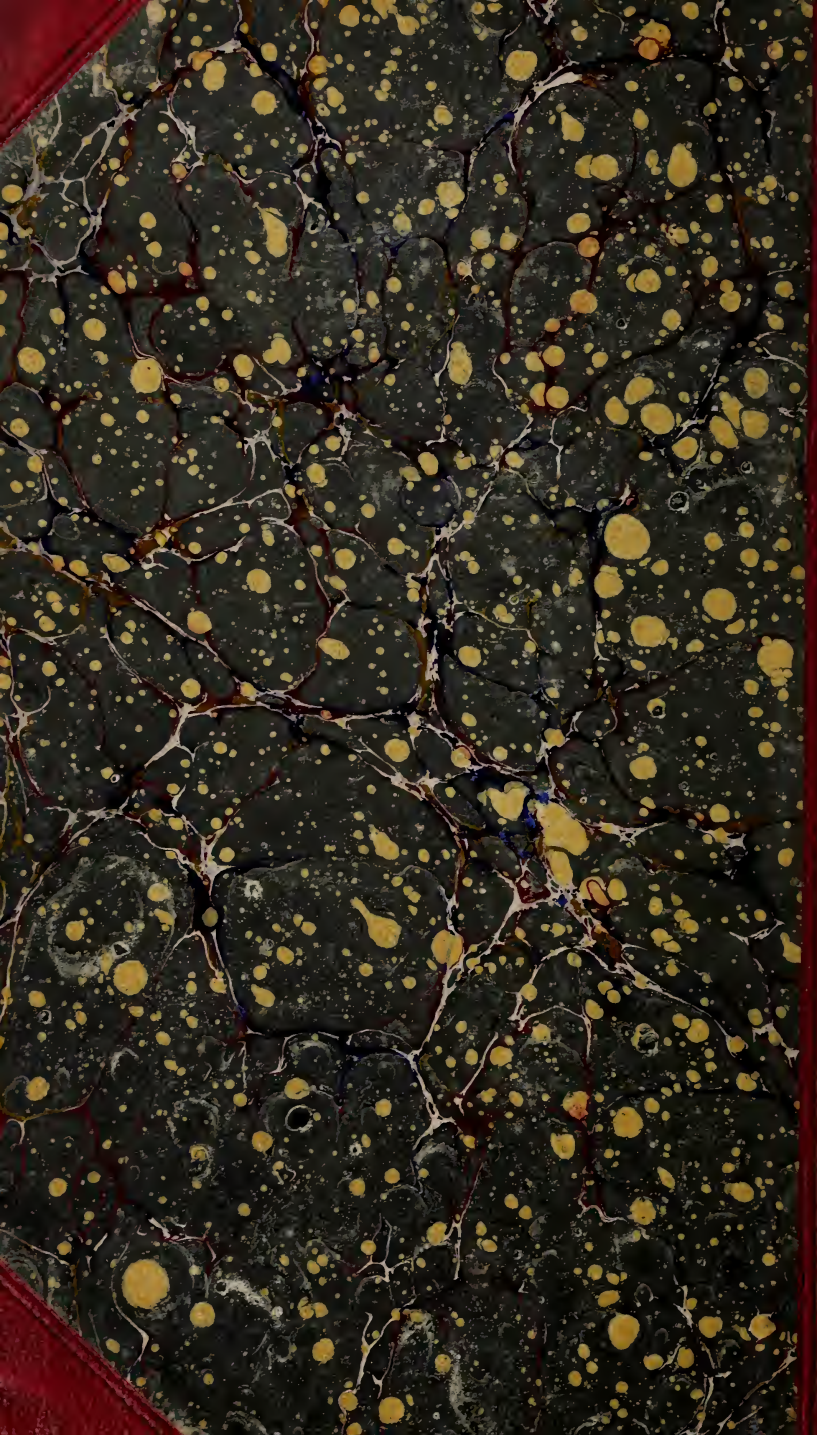
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